5903 more in America A 15

SERMON

Preached at the

FUNERAL

OF THE

Most Reverend Father in God

JOHN,

By The Divine Providence,

L^D. Archbishop of Canterbury,

Primate and Metropolitan of all *England.*

Who Died at Lambeth the 22d *Day of* November, *in the 65th Year of his Age:*

And was Buried at St. Lawrence Jewry *in* London, *On the 30th of that Month,* Anno Dom. 1694.

By the Right Reverend Father in GOD, *GILBERT,* Lord Bishop of *SARUM*

DUBLIN, Re-Printed for *Jacob Milner,* and are to be Sold at his Shop in *Essex-street.* 1694.

A SERMON

Preached at the Funeral of the Moſt Reverend Father in God *JOHN* Lord Archbiſhop of *Canterbury*.

II Tim. 4. 7.

I have fought a good fight, I have finiſhed my courſe, I have kept the Faith.

THERE *is a time to weep, and a time to rejoyce*: every one here preſent will readily agree with me, that this is *a time to weep*: But it will look like the venturing on a Paradox, to ſay that it is alſo *a time to rejoyce*, which on this occaſion ſeems to bear a harſh and uncouth ſound. What! to rejoyce, that both Church and State have loſt the Patern, that he whoſe remains are now before us, ſet us, and the ſupport that he gave us? But we are Chriſtians as well as Men; and while Nature feels ſo great a loſs, and ſinks under it, our Chriſtianity muſt ſhew it ſelf, Faith muſt triumph over Senſe, and Grace over Nature. While we mourn our own loſs, let us rejoyce at his Crown: and Glory in our Holy Religion, that has produced, and now compleated

compleated, ſo great an Example of Sublime and Heroical Piety and Vertue: and has let the world ſee what the power of theſe Principles are, which we profeſs, when they are truly believed, and ſteadily purſued. Notwithſtanding all the tenderneſs that this melancholy Solemnity inſpires, I muſt ſtill ſay that we ought to rejoyce, that to all thoſe convincing Arguments, by which he ſo often and ſo clearly proved the Truth and Excellency of our *Holy Faith*, he has added this plain and ſenſible demonſtration, letting the world ſee in himſelf what a ſort of a man a Chriſtian is. Words have not that energy which facts have. A ſhining life has an authority to perſuade beyond all the force of Arguments, or the beauties of Rhetorick. Men are diſpoſed to believe a man, who has ſhewed in a long ſeries of many years, that he believed himſelf: And that he was not only convinced, but overcome by his own Arguments. And therefore how ſenſibly ſoever you all, and I my ſelf may feel that this is *a time to mourn*, yet ſuffer me to ſtop your tears, and to temper your ſorrow a little; by adding that it is alſo *a time to rejoyce:* both for his ſake who is now delivered from the ſtorms and tempeſts of this life: and upon the account of that Holy Religion, in which he was ſo great an Inſtrument, and to which he was ſuch a laſting honour. If we trace his ſteps, and imitate his vertues, we ſhall quickly follow him

to

to that bleſſedneſs of which he is now poſſeſſed. The Inſtructions that he gave us, and the life that he led among us, are no ſmall advantages to direct us, to follow him, as he followed his meek and lowly Maſter: while we *conſider the end of his converſation*, the ſcope and deſign of it all, and that happy concluſion that God has now put to it, for happy it is in it ſelf, and happy to him, how melancholy ſoever it may ſeem to us. 13 *Heb.* 7.

And ſince great Examples give the cleareſt and moſt effectual inſtruction, and afford both the pleaſanteſt and uſefulleſt Entertainment, I will now endeavour, but in a plainneſs ſuitable to that, in which he lived, to gather together ſome parts of his Character; and to ſet him out to you ſuch as you all knew him to be: tho not with that force with which he for ſo many years, and in this place, did fix your attention, and conquer your thoughts: yet with a ſimplicity that will perhaps more effectually prevail upon you than more ſtudied compoſures. I am ſure you will believe me, becauſe the greateſt part of that which I am to ſay, was known to you: And if you will but remember what you heard from him, and what you ſaw in him, I am confident you will all acknowledge that I am uſing great Reſerves, and that I ſay much leſs than

than you think. It being fit that a modesty of stile should appear in the whole contexture of this Discourse, since a modesty of deportment did shine with so peculiar a lustre in all the parts of his life.

I will say no more of my Text than what shall be just necessary, to shew how pertinent it is to my Subject: and how naturally it will take in the several branches of his Character. St. *Paul* was now a
Ver. 16, 17. prisoner at *Rome*: he appealed to *Cæsar*, and had appeared oftner than once before him. He found that he was in the paws of a Lion, that delighted in blood: and who to cover himself from the just fury of the *Romans* for his burning their City, was endeavouring to expose the Christians to their rage, and he complains that he was forsaken by his friends, when it might seem that he needed their assistance most.
2 Pet. 1. 14. Whether St. *Paul* knew that his death was near by a special revelation, as St. *Peter* did, or whether he gathered it from other circumstances, it is plain that he was now looking for it: he reckoned it so certain, that he considered it as a thing then a doing: for the preceding words, which are rendred, *I am ready to be offered up*, do strictly signify, I am now as a sacrifice; and my blood is a pouring out, after the manner of the libations in Sacrifices: He considered his death as a thing resolved on, and to be speedily executed, so that *his departure was at hand.* This Thought must needs strike deep: the Darkness and

Soli-

Solitude of a Priſon, the Solemnities of a Day prefixed, the Pomp of an Execution, and the circumſtances both of Ignomy and Pain, with which it might be accompanied, did concur to heighten that gloomy proſpect: But that which ſecured his quiet, in oppoſition to all that agitation of mind, was a firmneſs ariſing out of a ſtrict review of his paſt life: Conſcience upon ſuch occaſions will not flatter, but ſpeak out, and will rather aggravate matters too much; and his told him he need fear nothing; he had a witneſs within, as well as a Judge and a God above. The Teſtimony of a good Conſcience was the foundation of his Joy, and gave him a well-grounded confidence in God. The whole Period running thus; *For I am now ready to be offered; the time of my departure is at hand: I have fought a good fight, I have finiſhed my courſe, I have kept the faith; henceforth is laid up for me a crown of righteouſneſs, which the Lord the righteous judge will give me at that day, and not to me only, but to all that love his appearing.*

The words of my Text run in Figures taken from the *Olympick Games*; where there were *wreſtlings*, a *Race* was to be run, and all was to be performed according to the *Laws* of thoſe *Games*, that were eſteemed the greateſt and nobleſt diverſions of thoſe Ages: *Judges* were appointed to declare the Victors,

Victors, and to give them the *Prize*: They were crowned with Garlands, and had very extravagant Honours done them: Those Exercises being esteemed the best preparations to military Glory; so that the world thought they could not do enough to encourage them.

According then to that Stile, the Importance of which was at that time well understood, St. *Paul* here comforts himself with this, That he had *fought a good fight*, or rather *the good fight*, which he else-
1 Tim. 6. 12. where calls, *the good fight of faith*: He had been bred up with the prejudices, and sowred with the passions of the Jews, and of the Pharisees in particular, but by the mighty hand of God he was delivered from both; and afterwards he preached that Faith which he had formerly persecuted; but with another Spirit; he studied to gain the Jews with a spirit of meekness and charity; he judged favourably of them, that they *had a zeal of God, tho not according*
10 Rom. 2. *to knowledge*; he prayed for them, and complied with them as far as he could, without betraying the
1 Cor. 9. 10. Principles and the Liberty of the Christian Religion; and he was willing not only to have died,
9 Rom. 2, 3. but to have become an *Anathema* or Execration for them; He was indeed reproached and persecuted by them with all possible injustice and cruelty; yet he was not changed or provoked by all that opposition: But tho he became all things to all men,

men, yet when the Truth or Honour of the Christian Religion was concerned, he *gave them not place by subjection* (he yielded no ground to them) *no not for an hour.* 1 Gal. 4, 5.

He had Enemies of another sort likewise; those who endeavoured to corrupt the Christian Religion by the profane mixtures of Paganism and Idolatry: For tho he had large thoughts concerning the Idol Feasts, and meats offered to Idols, yet he could not bear with those that were the Enemies of the Cross of Christ, and that were studying to cover themselves from it, by those base compliances with *Heathenish* Practices. His opposing Idolatry had often raised storms against himself, that were like to have proved fatal to him, as at *Lystra*, *Ephesus*, and in other places; yet he never gave over declaring against it, and warning all men *to forsake those vanities, and to serve the living God.* He had also many *False Brethren* to deal with, men that envied him, that studied to disparage his person, to detract from his Authority, and that endeavoured to raise Factions against him; but tho he was glad *that Christ was Preached,* at what rate soever, even by these spightful men; and tho *in meekness he instructed those that opposed themselves*, yet when occasion required it, he asserted the Dignity of his Character with great Boldness, and exerted it in some severe Acts of Apostolical Jurisdiction. 1 Cor. 8. Acts 14. & 19. 2 Cor. 10. & 11. 1 Phil. 18. 1 Cor. 5. 1 Tim. 1. 20.

With all these different sorts of men he was engaged, and among them he *fought the good fight.*

He finished his course, he run the race that was set before him with patience, as he finished it with joy. He was a pattern in all respects both in what he did, and in what he suffered; in his personal deportment as a Christian, and in his labours as an Apostle: He durst make his Appeals to all the Churches where he had laboured, as well as to God, who
1 Thes. 2. 10. knew *how holily, justly, and unblameably, he had behaved himself among them.* *He wrought with his own*
20 Acts 34.
1 Cor. 9. 18. *hands* to support himself, that so his labours in the Gospel might be the more successful, and be liable to less exception. He went about laying himself out
20 Acts 18. 20 wholly in that work, Preaching *in season, and out of season,* and as he himself said, *publickly and from house to house:* yet he was all the while reviled to the
1 Cor. 4. 13. degree of being esteemed as *the filth and the Off-*
2 Cor. 6. & 11 *scourings of the earth:* and we have a large Catalogue given us of the Imprisonments, Whippings, Stonings, and other Persecutions, through which he past. His body was exhausted with his constant Labours; and his Zeal for all the Churches burnt him up inwardly; so that without and within, his Life was a continued Scene of Labour and Sufferings; yet through all this he went, undaunted and unshaken, and was so unstained in the whole Course of his Ministry, that he knew he could

with

with aſſurance appeal to what his Companions in Labour had obſerved of his *manner of Life.* 2 Tim. 3. 10.

Finally, *He had kept the Faith*, either his *Faith* that he had plighted to God when dedicated firſt by the Vow of Baptiſm, and afterwards *ſeparated to the work of the Miniſtry by the Impoſition of hands.* He had been true to that Faith, and to thoſe Vows. Or by *the faith* may be meant the purity of the Chriſtian Doctrine, which he had received as a truſt from the Lord Jeſus, and had delivered it faithfully to the Churches as he had received it: 1 Cor. 11. 23. Neither corrupting nor ſuppreſſing any part of it, 20 Acts 27. but declaring *to them the whole counſel of God.* And 2 Pet. 3. 16. though ſome through weakneſs, and others through malice might have wreſted his words, yet he had 1 Cor. 4. 2. *never handled the word of God deceitfully, nor of men* 1 Thes. 2. 6. *ſought he glory:* He was neither aſhamed nor afraid 1 Cor. 15. of the Croſs of Chriſt. He aſſerted the great Truths of Religion, when he ſaw them ſtruck at, with an Authority and Zeal proportioned to the importance of them; while in leſſer matters he left men to the juſt freedoms of Human Nature, 14 Rom. to be governed by thoſe great meaſures of Diſcretion, and Charity, a care to avoid ſcandal, and to promote Edification, and Peace, Decency and Order.

So far I have opened the Importance and Extent of the words of my Text. They carry in them a three-

threefold Character of the Struglings and Difficulties, of the Life and Labours, and of the Fidelity and ſound Doctrine of this great Apoſtle. It was no preſumption in him to propoſe himſelf as a pattern, to be *followed* by others, as *he was a follower of Chriſt*; and he bids them mark ſuch as they ſaw followed the Example that he ſet them; which was far from claiming any equality with his Maſter: So I hope it will not ſeem to derogate from the Dignity of this Apoſtle of the *Gentiles*, if modern Examples are propoſed to you, that ſo you may learn to follow them as they followed the Apoſtles of Chriſt; ſtill allowing that vaſt diſtance that is between even the greateſt of thoſe that miniſter in ordinary Functions, and men inſpired, whoſe Commiſſions were unlimited, and their Aſſiſtances proportioned to the Services to which they were called, and to the Times in which they lived.

1 Cor. 11. 1.

I do now return to the ſad Occaſion of this preſent Aſſembly, to conſider how truly theſe words give us the Character of him over whom We do now *mourn*, and upon whoſe account we ought alſo to *rejoyce*. His firſt Education and Impreſſions were among thoſe who were then called *Puritans*; but of the beſt ſort. Yet even beofre his mind was opened to clearer thoughts,

thoughts, he felt ſomewhat within him that diſpoſed him to larger Notions, and a better Temper. The Books which were put in the hands of the Youth of that time, were generally heavy; he could ſcarce bear them, even before he knew better things; he happily fell on *Chillengworth*'s Book, which gave his mind the ply that it held ever after, and put him on a true ſcent. He was ſoon freed from his firſt Prejudices, or rather he was never maſtered by them; yet he ſtill ſtuck to the ſtrictneſs of life to which he was bred, and retained a juſt value, and a due tenderneſs for the men of that Perſwaſion: and by the ſtrength of his Reaſon, together with the clearneſs of his Principles, he brought over more ſerious perſons from their Scruples to the Communion of the Church, and fix'd more in it, than any man I ever knew. But he neither treated them with contempt nor hatred, and he diſliked all Levities and Railings upon thoſe Subjects. This gave him great advantages in dealing with them, and he ſtill perſiſted in it, how much ſoever it was either diſliked or ſuſpected by angry men. As he got into a true method of ſtudy, ſo he entred into friendſhips with ſome Great Men, which contributed not a little to the perfecting his own mind. There was then a Set of as extraordinary Perſons in the Univerſity where he was formed, as perhaps any

any Age has produced; they had clear Thoughts, and a vaſt Compaſs; great Minds, and Noble Tempers. But that which gave him his laſt finiſhing, was his cloſe and long Friendſhip with Biſhop *Wilkins*. He went into all the beſt things that were in that Great Man, but ſo, that he perfected every one of them: For though Biſhop *Wilkins* was the more univerſal man, yet he was the greater Divine: if the one had more flame, the other was more correct. Both acted with great plainneſs, and were raiſed above regarding Vulgar Cenſures. But if Biſhop *Wilkins* had a Talent ſo peculiar to himſelf; that perhaps never man could admoniſh and reprove with ſuch Weight and Authority, and in a way ſo obliging as he did; ſo no man knew better than this his great Friend, the Art of gaining upon mens hearts, and of making themſelves find out that which might be amiſs in them, though the Gentleneſs and Modeſty of his Temper had not ſo well fitted him for the rough work of Reproving.

Having dedicated himſelf to the Service of the Church, and being ſenſible of the great Good that might be done by a plain and edifying way of Preaching, he was very little diſpoſed to follow the patterns then ſet him, or indeed thoſe of former times. And ſo he ſet a pattern to himſelf, and

and ſuch an one it was, that 'tis to be hoped it will be long and much followed: He begun with a deep and cloſe Study of the Scriptures, upon which he ſpent four or five years, till he had arrived at a true underſtanding of them. He ſtudied next all the ancient Philoſophers and Books of Morality: Among the Fathers St. *Baſil* and St. *Chryſoſtom* were thoſe he chiefly read. Upon theſe preparations he ſet himſelf to compoſe the greateſt variety of Sermons, and on the beſt Subjects, that perhaps any one man has ever yet done. His joyning with Biſhop *Wilkins*, in purſuing the Scheme of an univerſal Character, led him to conſider exactly the truth of Language and Stile, in which no Man was happier, and knew better the Art of preſerving the majeſty of things under a ſimplicity of words; tempering theſe ſo equally together, that neither did his Thoughts ſink, nor his Stile ſwell: keeping always the due mean between a low Flatneſs, and the dreſſes of falſe Rhetorick. Together with the Pomp of Words, he did alſo cut off all Superfluities and needleſs Enlargements: He ſaid what was juſt neceſſary to give clear Idea's of things, and no more: He laid aſide all long and affected periods: His Sentences were ſhort and clear; and the whole thread was of a piece, plain and diſtinct. No affectations of Learning, no ſqueezing of Texts,

Texts, no ſuperficial Strains, no falſe Thoughts nor bold Flights, all was ſolid and yet lively, and grave as well fine: ſo that few ever heard him, but they found ſome new Thought occurred; ſomething that either they had not conſidered before, or at leaſt not ſo diſtinctly, and with ſo clear a view as he gave them.

Whether he explained Points of Divinity, Matters of Controverſy, or the Rules of Morality, on which he dwelt moſt copiouſly, there was ſomething peculiar in him on them all, that conquered the minds, as well as it commanded the attention of his Hearers; who felt all the while that they were learning ſomewhat, and were never tired by him; for he cut off both the Luxuriances of Stile, and the Length of Sermons; and he concluded them with ſome Thoughts of ſuch Gravity and Uſe, that he generally diſmiſſed his Hearers with ſomewhat that ſtuck to them. He read his Sermons with ſo due a pronunciation, in ſo ſedate, and ſolemn a manner, that they were not the feebler, but rather the perfecter, even by that way, which often leſſen the Grace, as much as it adds to the Exactneſs of ſuch Diſcourſes.

I am ſure I have before me many Witneſſes to what I ſay. The World has already ſeen ſuch Eſſays of this, and ſhall, I hope, ſee ſo much more, that I need ſay the leſs on this Head.

He

He saw, with a deep Regret, the fatal corruption of this Age, while the Hypocrisies and Extravagancies of former times, and the Liberties and Looseness of the present, disposed many to Atheism and Impiety. He therefore went far into this Matter: and as he had considered all the ancient and modern Apologies for the Christian Religion, with an Exactness that became the Importance of the Subject, so he set the whole strength of his Thoughts and Studies to withstand the Progress that this was making. In order to that he laboured particularly to bring every thing out of the clearest Principles, and to make all people feel the Reasonableness of the Truths, as well as of the Precepts of the Christian Religion. When he saw that Popery was at the root of this, and that the Design seemed to be laid, to make us first Atheists, that we might be the more easily made Papists, and that many did not stick to own, that we could have no certainty for the Christian Faith, unless we believed the Infallibility of the Church. This gave him a deep and just indignation: It was such a betraying of the Cause of God, rather than not to gain their own, that in this the Foundation was laid of his great Zeal against Popery. This drew his Studies for some Years much that way: He looked on the whole complex of Popery as such a corruption of the

whole deſign of Chriſtianity, that he thought it was incumbent on him, to ſet himſelf againſt it with the zeal and courage which became that Cauſe, and was neceſſary for thoſe Times: He thought the Idolatry and Superſtition of the *Church* of *Rome* did enervate true Piety and Morality; and that their cruelty was ſuch a contradiction to the meekneſs of Chriſt, and to that love and charity which he made the character and diſtinction of his Diſciples and Followers, that he reſolved to ſacrifice every thing, except a good Conſcience, in a Cauſe for which he had reſolved, if it ſhould come to extremities, to become a Sacrifice himſelf.

His Enemies ſoon ſaw how much he ſtood in their way, and were not wanting in the Arts of calumny, to diſable him from oppoſing them with that great ſucceſs which his Writings and Sermons had on the Nation. His Life was too pure in all the parts of it, to give them a pretence to attempt on that. So regular a Piety, ſuch an unblemiſhed *Probity*, and ſo extenſive and tender a *Charity*, together with his great and conſtant *Labours* both in private and publick, ſet him above *Reproach*. That Honourable Society which treated him always with ſo particular a Reſpect, and ſo generous a Kindneſs; and this great City, not only the Neighbourhood of this place, which was ſo long happy in

in Him, but the whole extent of it, knew Him too well, and eſteemed Him too much, for thoſe His Enemies to adventure on the common Arts of defaming; ſubtiler methods were to be uſed, ſince his Vertue was too exemplary to be ſoiled in the ordinary way.

His endeavouring to make out every thing in Religion from clear and plain Principles, and with a fulneſs of demonſtrative Proof, was laid hold on to make him paſs for one that could believe noithng that lay beyond the compaſs of Humane Reaſon: And his tender method of Treating with Diſſenters, his Endeavours to extinguiſh that Fire, and to unite us among our ſelves, againſt thoſe who underſtood their own Intereſt well, and purſued it cloſely, inflaming our Differences, and engaging us into violent Animoſities, while they ſhifted Sides, and ſtill gained ground, whether in the methods of Toleration, or of a ſtrict Execution of Penal Laws, as it might ſerve their Ends; thoſe calm and wiſe Deſigns of His, I ſay, were repreſented as a want of Zeal in the Cauſe of the *Church*, and an Inclination towards thoſe who departed from it. But how unhappily ſucceſsful ſoever they might be, in infuſing thoſe Jealouſies of him, into ſome warm and unwary Men, he ſtill went

on

on in his own way: He would neither depart from his moderation, nor take pains to cover himself from so false an Imputation. He thought the openness of his temper, the course of his life, his sincerity, and the visible effects of his labours, which had contributed so much to turn the greatest part of this vast City to an hearty love of the *Church*, and a firm adhering to the *Communion* of it, in which no man was ever more eminently distinguisht than he was: He thought, I say, that constant Zeal with which he had always served such as came to labour in this great *City*, and by which he had been so singularly useful to them; he thought the great change that had been made in bringing mens minds off from many wild Opinions, to sober and steady Principles, and that in so prudent a manner, that things were done without mens perceiving it, or being either startled or fretted by the peevishness which is raised and kept up by contradiction or disputing, in which, without derogating from other mens labours, no man had a larger share than himself; upon all these Reasons, I say, he thought that his conduct needed no Apology, but that it was above it.

After the Restoration of the Church, Anger upon those Heads was both more in fashion, and seemed more excusable: Men coming then out of the In-

Injuſtice and Violence by which they had been ſo long ill uſed, and were ſo much provoked; yet neither that, nor the narrowneſs of his Fortune, while he needed ſupports, and ſaw what was the ſhorteſt way to arrive at them, could make him change his ſtrain. A Benefice being offered him in the Countrey, he once intended to have left this great Scene, and gone to that Retirement, where he ſpent almoſt a year: But he was happily recalled by that *Honourable Society*, for whom he always retained juſt Impreſſions of Gratitude. And tho in the Intervals of *Terms* he could have given a large part of the year to his Pariſh, yet ſo ſtrict he was to the *Paſtoral Care* in the point of *Reſidence*, that he parted with it even when his Incomes here could ſcarce ſupport him.

I need not tell you for how many years, and with what Labour and Succeſs he divided himſelf between that *Society* and this *Place*. I am confident you have profited ſo much by it, that you will remember it long; and that you do reckon it as a great *Item* of the Account you muſt all one day give, that you were ſo long bleſſed with his Miniſtry. The numerous Aſſembly that this Lecture brought together, even from the remoteſt parts of this wide City; the great concourſe of Clergymen who came hither to form their minds, the happy Union that thereby the *Clergy* of this great Body

Body grew into, and the bleſſed Effects this had, are things which it is to be hoped an Age will not wear out of mens minds. Some great Charity, ſome publick Service or good deſign was the work of moſt of thoſe days. Every one ſaw him conſidered as the Head of this learned and eminent Body; he was the only perſon that made no Reflections on it himſelf; he was ſtill ſo affable and humble, ſo modeſt, and ſo ready to ſerve the youngeſt and meaneſt in it, that ſuch as ſaw all that, muſt needs feel the Impreſſions of it go deep, and ſtick long with him.

Thoſe great Preferments to which his extraordinary Worth ſeemed to have forced ſome who had no Kindneſs to him, to advance him afterwards, had no Effect on him, but to enlarge his Capacity of doing Good: He neither ſlackned his Labours, nor advanced his Fortunes by them: He did not content himſelf with ſuch a *Reſidence* as anſwered the *Statute*; conſidering his Obligations to attend at Court: But gave as much of his Time and Labours to his Cathedral as could agree with his Obligations here. He neither aſpired nor hearkned to the motions of a further Advancement; and all that he deſired upon this *Happy Revolution*, was ſuch a Change as did conſiderably leſſen his Income, but delivered him from

from the invidious load of having two Dignities. He bore this in the former Reigns, becauſe the practice was common: And he was enabled by it, to go far in his Charities: But as he intended to put a ſtop to that Abuſe, ſo he reſolved to ſet an Example to others in it.

Thus he went on, while his Enemies were ſtill endeavouring to beat down a Reputation, which gave him, as they thought, too great an Authority. How fatally this grew to be hearkned to, and how much it was entertained, I chuſe rather to ſuppreſs than to lament, that ſo this Diſcourſe may have the more of his own Air in it: And may be as free from reſentment as his Mind was.

But I muſt now give you the laſt Scene of the Struglings through which this holy Man paſt, but out of which he is now eſcaped. *He* did truly rejoyce in the happy deliverance of theſe Nations: he could not but obſerve thoſe amaſing ſteps of Providence that accompanied it, and hoped it was a beginning to great Bleſſings that were to follow it. Many of thoſe who had longed for it, and wiſht well to it, did of a ſudden ſtart back: and ſome in high Stations of the *Church* would neither openly declare for it, nor againſt it, according to the Authority of their Characters: One of which they certainly ought to have done. If they did then judge it ſo unlawful as they would now repreſent it, they ought

to

to have thunder'd both with their Sermons and cenſures againſt it, eſpecially in the firſt fermentation, when a vigorous oppoſition might have had conſiderable Effects; and would have made them look like *Confeſſors* indeed, to which they afterwards pretended. They did it not: But left their Authority entirely with their *Chancellors*; who acting in their Name, and by their *Commiſſion*, were the ſame perſons in Law with themſelves. Oaths were tendred to others, and taken by them, in their Name, which they thought unlawful, and yet would ſcarce ſay ſo much even in confidence to any of their Clergy that asked their Opinions about it: Both concealing their Principles, and withdrawing from the publick Worſhip of the *Church*, and yet not daring to act or ſpeak againſt it. They hoped at this rate, to have held their Sees, and enjoyed their Revenues; while in a ſilent, but fearful manner, they ſtill adhered to an Intereſt *with which*, as one of them writ, *they could no more part than with their Intereſt in Heaven.*

Thus did they abandon the Government of the *Church*: We were in ſuch a poſture by their means, that neither our Laws nor our Princes could bear it long: And therefore the ſame Authority made their Sees void, that had diſplaced the Non-conformiſts in 61, and the Popiſh Biſhops in the beginnings of Queen *Elizabeth*'s Reign. Our Sovereigns after a long

long forbearance, beyond the term prefixed by Law; reſolved at laſt to fill the vacant Sees: and that great judgment which they have ſhewed upon other occaſions, made them ſoon ſettle on him as the fitteſt perſon to ſteer this *Church*. It is well known how long and how earneſtly he withſtood this: Not from any feeble or fearful conſiderations relating to himſelf: He was not afraid of a Party, nor concerned in ſuch cenſures and calumnies as might be thrown upon him: He was not unwilling to ſacrifice the quiet of his Life, which he apprehended might ſoon decline and ſink under ſo great a load. The pomp of Greatneſs, the attendance upon Courts, and a high ſtation, were indeed very contrary to his Genius: But tho theſe were grounds good enough to make him unwilling to riſe higher in the world, yet none of them ſeemed ſtrong enough to fix him to an obſtinate Refuſal. That which went the deepeſt in his own mind, and which he laid out the moſt earneſtly before their Majeſties, was, that thoſe groundleſs prejudices with which his Enemies had loaded him, had been ſo induſtriouſly propagated, while they were neglected by himſelf, that he believed, that he, who (as his Humility made him think) could at no time do any great Service, was leſs capable of it, now than ever. But their Majeſties perſiſting in their Intentions, he thought it was the Voice and Call of God to him, and ſo he ſubmitted: Yet with a heavi-

neſs of mind, that no man knew better than my ſelf. But as he engaged in it, he formed two ſettled reſolutions, from whence he never departed. The one was, That whenſoever the ſtate of their Majeſties Affairs was ſuch that he could hope to be diſmiſt from that Poſt, he would become a moſt importunate Suitor to be delivered from it. The other was, that if the Infirmities of Age ſhould have ſo overtaken him, that he could not go thro the fatigue and labours of it, then he would humbly offer it up to their Majeſties: And he charged ſome of his moſt particular friends, to uſe all freedom with him in this matter, if they ſhould obſerve it, before it were perceived by himſelf.

Thus did he enter upon this laſt Scene of life: how much He applied himſelf to it, and how faithfully he went thro it, and how conſtantly he propoſed and promoted all good deſigns in it, is ſo well known, that I need not enlarge upon it. He enjoyed more privacy in it, than in the former parts of his life; for while he lived in or near this great City, his acquaintance was ſo much deſired, and his converſation was ſo much valued; ſo many came to him, or ſent for him, that his time was almoſt wholly given up to the labours of his Function, or the endearments of Friendſhip: and he choſe rather to live to the good of others, than to himſelf. So that his Studies were by this means much broken; for he thought

thought that to do an Act of Charity, or even of Tenderness, and Kindness, was of more value both in it self, and in the sight of God, than to pursue the pompous parts of Learning, how much soever his own Genius might lead him to it. But in his last years the Post he held, and the place he lived in, set him more at liberty, from that Croud, which he had suffered to break in upon him formerly. This Privacy was for the most part imployed in considering what could be done for the good of the Church, and the advancement of Religion and Vertue: In his minutes of leisure, he was looking over his Sermons, and giving them their last touches. His thoughts were indeed chiefly raised to the best Objects, for he gave himself much to Prayer and Meditation. He had one great encouragement in that high but invidious Station: which was not only the constant favour of their Majesties, but that which gave him a support of another nature, since the other was only personal, and so was less regarded by one that considered himself very little, was that he perceived in them, such serious Designs, so true a Zeal, and so right a Judgment in all the concerns of Religion, and of this Church; that he often said, He did not think that any Age had produced Princes who understood the true Interests of our

Church

Church so well, and were so much set on promoting them, as their Majesties were. A zeal he observed in them, that was so tender, and yet so well guided, that he did indeed expect greater Blessings from it, than so corrupt an Age is either capable of, or can well deserve and hope for. But God seemed to have a great work to do, and they seemed to be proper Instruments for it. This did animate him to cast about, and project a great variety of Designs, every one of which was always graciously received, and well entertained.

But as this was the greatest, so it was almost the single satisfaction that he enjoyed in his Elevation, whil: he was from other hands assaulted with the most boisterous the most injurious as well as the falsest calumnies that malice could invent: and yet how false soever these were generally known to be, the confidence with vvhich they vvere averred, joyned vvith the envy that accompanies a high station, had a greater operation than could have been imagined; considering hovv long he had lived on so publick a Scene, and hovv vvell he vvas knovvn. It seemed a nevv and an unusual thing that a man vvho in a course of above thirty years had done so much good, so many services to so many persons, vvithout ever once doing an ill Office, or a hard thing

to

to any one person, who had a sweetness and gentleness in him, that seemed rather to lean to excess, should yet meet with so much unkindness and injustice. But the returns of Impudence and Malice which were made to the *Son of God* himself, and to his Apostles, taught him to bear all this with submission to the will of God; praying for those who despitefully used him, and upon all occasions doing them good for evil. Nor had this any other effect on him, either to change his temper or his maxims, tho perhaps it might sink too much into him, with relation to his Health. He was so exactly true in all the representations of things or persons, that he laid before their Majesties, that he neither raised the Character of his Friends, nor sunk that of those that deserved not so well of him, (I love not to say Enemies) but offered every thing to them with that sincerity that did so well become him: that Truth and Candor was almost perceptible in every thing he said or did: his Looks and whole manner seemed to take away all suspicion concerning him. For he thought nothing in this World was worth much Art, or great Management. With all these things he strugled, till at last they overcame him, or rather he overcame them, and escaped from them.

He

He has now finiſhed his courſe: An exemplary one it has been: His life was not only free from blemiſhes, which is but a low ſize of Commendation, it ſhined in all the parts of it. In his Domeſtick Relations, in his Friendſhips, in the whole commerce of Buſineſs, he was always a Pattern, eaſie and humble, frank and open, tender-hearted and bountiful, kind and obliging, in the greateſt as well as in the ſmalleſt matters: A decent but grave cheerfulneſs made his Converſation as lively and agreeable, as it was uſeful and inſtructing: He was ever in good Humour always the ſame, both acceſſible and affable: He heard every thing patiently; was neither apt to miſtake, nor to ſuſpect: His own great Candor diſpoſing him to put the beſt Conſtructions, and to judge the moſt favourably of all perſons and things: He paſt over many injuries, and was ever ready to forgive the greateſt, and to do all good Offices even to thoſe who had uſed himſelf very ill. He was never imperious nor aſſuming: And tho he had a ſuperior Judgment to moſt men, yet he never dictated to others: Few men had obſerved Humane Nature more carefully, could judge better, and make larger allowances for the frailties of mankind than he did. He lived in a due neglect of his perſon, and contempt of pleaſure, but never affected pompous ſeverities:

he

he despised wealth, but as it furnished him for Charity, in which he he was both liberal and judicious.

Thus his course in the private Vertues and Capacities of a Christian was of a sublime pitch, his temper had made him incapable of the practices either of craft or violence.

In his Function, he was a constant Preacher, and diligent in all the other parts of his duty: for tho he had no care of souls upon him, yet few that had laboured so painfully as he did, in visiting the sick, in comforting the afflicted, and in settling such as were either shaking in their Opinions, or troubled in Mind. He had a great compass in Learning: what he knew, he had so perfectly digested, that he was truly the Master of it. But the largeness of his Genius, and the correctness of his Judgment, carried him much further than the leisure that he had enjoyed for Study, seemed to furnish him: for he could go a great way upon general hints. Thus he lived, thus he run, and thus he *finished his course*.

He *kept the faith*. If Fidelity is meant by this, no man made promises more unwillingly, that observed them more religiously than he did.

The

The ſacred Vows of his Function were Conſciouſly purſued by him; he reckoned himſelf dedicated to the ſervice of God, and to the doing of Good. In this he lived, and ſeemed to live to no other end. But if by *keeping the Faith*, be to be underſtood the preſerving and handing down the ſacred Truſt of the Chriſtian Doctrine, this he maintained pure and undefiled. Even in his younger days, when he had a great livelineſs of thought, and fitneſs of imagination, he avoided the diſturbing the Peace of the Church with particular Opinions, or an angry Oppoſition about more indifferent, or doubtful Matters: He lived indeed in great Friendſhip with men that differed from him: He thought the ſureſt way to bring them off from their miſtakes, was by gaining upon their Hearts and Affections: And in an Age of ſuch great Diſſolution, as this is, he judged that the beſt way to put a ſtop to growing Impiety, was firſt to Eſtabliſh the Principles of Natural Religion, and from that to advance to the Proof of the Chriſtian Religion, and of the Scriptures: which being once ſolidly done, would ſoon ſettle all other things. Therefore he was in great doubt, whether the ſureſt way to perſwade the World, to the belief of the ſublime Truths that are contained in the Scriptures, con-

concerning *God the Father, the Son, and the Holy Ghost*, and concerning the *Person of Christ*, was to enter much into the discussing of those Mysteries: He feared that an indiscreet dwelling and descanting upon those things, might do more hurt than good: He thought the maintaining these Doctrines as they are proposed in the Scriptures, without entring too much into Explanations or Controversies, would be the most effectual way to preserve the Reverence that was due to them, and to fix them in mens belief. But when he was desired by some, and provoked by others, and saw just occasions moving him to it, he asserted those great Mysteries with that strength and clearness, that was his peculiar Talent. He thought the less mens Consciences were entangled, and the less the Communion of the Church was clogg'd with disputable Opinions, or Practices, the World would be the happier, Consciences the freer, and the *Church* the quieter. He made the Scriptures the measure of his Faith, and the chief Subject of all his meditations.

He indeed judged that the great design of *Christianity* was the reforming mens Natures, and governing their Actions, the restraining their Appetites, and Passions, the softning their Tempers, and sweetning their Humours, the composing their Affections, and the raising their minds above the In-

tereſts and Follies of this preſent World, to the hope and purſuit of endleſs Bleſſedneſs: And he conſidered the whole Chriſtian Doctrine as a Syſtem of Principles, all tending to this. He looked on mens contending about leſſer matters, or about ſubtilties relating to thoſe that are greater, as one of the chief practices of the powers of Darkneſs, to defeat the true ends *for which the Son of God came into the World*, and that they did lead men into much dry and angry work, who while they were hot in the making Parties, and ſettling Opinions, became ſo much the ſlacker in thoſe great Duties, which were chiefly deſigned by the *Chriſtian Doctrine*.

I have now viewed him in this Light, in which St. *Paul* does here view Himſelf, and have conſidered how much of that character belonged to Him: I have reaſon to believe that he went over theſe things often in his own thoughts, with the ſame proſpect that St. *Paul* had: For tho he ſeemed not to apprehend that Death was ſo near him, as it proved to be, yet he thought it was not far from him: *He* ſpoke often of it, as that which he was longing for, and which he would welcome with joy.

Now the black part of this Diſcourſe comes on me, I cannot avoid it, though I know not how to enter upon it, or how to go through with it. He kept nothing in reſerve for his laſt hours: He

He was still ready waiting for them, so he could not be surprized, tho every Body else was. The first Attacks came upon him while he was in that Imployment in which he delighted most, at Church, and in the Worship of God; he bore them with his usual neglect of himself: And tho' his Countenance shewed he was ill, he would neither Interrupt nor break off from those Sacred Exercises, nor make haste to look after his Health. Ah the unhappy Neglect of a Life that deserved so well to be carefully preserved. The fit came on slowly, but seemed to be fatal: All Symptoms were melancholly. It soon turned to a Dead Palsie. The Oppression was so great that it became very uneasie for him to speak, but it appeared that his understanding was still clear, tho others could not have the Advantage of it: he only said, that he had no burden on his Conscience. All Remedies proved ineffectual: He expressed no concern to Live, nor fear to Die, but patiently bore his burden, till it sunk him on the fifth Day, and in the Sixty fifth Year of his Age. Thus he Lived and thus he Died.

Now he has received that *Crown of Righteousness* which he lookt for, from the hands of that *Righteous Judge* to whom he often made his Appeals, and who knew the sincerity of his Heart, and the Integrity of his Life. There he is now at rest,

reſt, got beyond the *ſtrife of Tongues* and the *Pride of Man*, into thoſe Regions of Peace and Bleſſedneſs. May we all who ſtay behind, learn ſo much from what we ſaw in him, and heard from him, as to follow him thither, and ſo to poſſeſs our Minds and to govern our Lives, while we are in this our Pilgrimage, that when the Terrours of Death may overtake us, the proſpect of a Bleſſed Immortality beyond it, may ſo ſupport us, that we may not only overcome all thoſe darkning and oppreſſive Fears, but may finiſh our Courſe with Joy, and paſs into that State, of Life and Glory, where with *Angels* and Saints *we ſhall always behold the Face of our Heavenly Father*, and *we ſhall be ever with the Lord: Let us both Exhort and Comfort one another, with theſe words*,

Come Lord Jeſus! even ſo, come quickly.

FINIS.